

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, JAN. 10, 1907.

NEW SERIES VOL. IX., NO. 2.

Is it a strange fact that only 500 Chicago women voted at the recent election held in that City?

In Japan there can be seen only one factory which makes leather shoes. Most of the shoes worn there are made of wood or straw.

Women are not as eager to get into public affairs as some people think. Home life is what they want—not the applause of the public.

It is stated that the new warehouse of the British Foreign Bible Society, in London, contains one million two hundred and fifty thousand Bibles.

Master the art of saying pleasant things and forgetting disagreeable ones; this one rule well observed is one of the foundation stones of true courtesy.

Rev. Charles F. Aked, pastor of Pembroke Chapel, Liverpool, has accepted the call to the Fifth Avenue Church, New York, but will not enter upon his duties till next March.

If we could learn to rejoice with those who rejoice, we might drive the monster called the "blues" clear out of business. The blues really mean a spell of selfishness.

Bro. W. S. Varnado, in a note says: "Rev. S. P. Morris has accepted a call to the Port Gibson church, for full time service, and will enter upon his new duties at once."

The Jews are again flocking to Jerusalem. More than one hundred Jewish families are said to arrive in Jerusalem every week. The majority of these are very poor, but manage to make a living.

The Union Theological Seminary of Prof. Briggs' fame has been "left out in the cold" by the Presbyterians, but some young men are still foolish enough to be sucked into its quicksand.

Some people spend most of their lives trying to extract happiness from ideal conditions, when with less than half of the effort, they would obtain an hundred fold more, by utilizing the ready facilities of every day life and opportunity.

We note that the Swiss press is agitated and indignant over the sentencing of a 3-year-old child to three and one-half months' imprisonment for theft. In passing a toy store, the little fellow helped himself to two or three articles which were on exhibition outside the shop.

"Whatever evil our neighbors suffer themselves to do, we can never know how much they are tempted to do which they effectually restrain. Could we know all that is resisted and all that is overcome . . . we should often have to admire the virtue rather than condemn the fault."

At the Court of the Mikado in Japan there is a woman who admits her being 110 years old! This is probably the oldest woman now in existence. Recently an American woman who purchased a photograph of this celebrity, sent a letter addressed to "Mrs. Mathuselah, the Mikado's oldest subject, Japan." It is said this letter was delivered without unnecessary delay.—Ex.

It is a traditional etiquette custom in the Marlborough family for each duke to present a Blenheim spaniel to the duchess when she enters Blenheim palace for the first time as its mistress. The story from which this custom has its origin is that during the battle of Blenheim a spaniel followed the heels of the great duke throughout the day, never leaving him until victory was assured.—The Golden Age.

That old and true as gospel adage, "competition is the life of trade", which was so glibly quoted when he was starting an additional traffic in an already full up community, lost all of its rhyme and reason when he found an opportunity to form a strong combination and crush all of the competitors out. What if "covetousness is idolatry" is not "the love of money the root of all evil?" Where did the rich man get his eyes open anyway?

A large lot of our current literature is constructed to teach the altruistic principle of becoming good by doing good. Some superficial and not a few perhaps real Christian readers fall into the trap. But how can they forget that it required the sacrifice of the Son of God to purchase their redemption? His most precious blood to "cleanse them from all sin." "For by grace are ye saved and that not of yourselves."

Bro. J. Sumrall, of Shubuta, says: "In August last I subscribed for a weekly secular paper, to get the news. I find one-fourth of the space filled with whisky advertisements from various places. When my subscription to it expires, I will not subscribe to another paper that runs such advertising." Bro. Sumrall is right. To support such papers aids the liquor business and allies oneself with the enemies of humanity.

Elder Thomas Dixon, Sr., father of Thomas, Frank and A. C., celebrated his eighty-sixth birthday on December 24, 1906. He lives in Cleveland county, N. C., and has been an active Baptist minister sixty years, and has baptized more than 5,000 persons. He has been pastor of one church half a century. It is beautiful to look upon a tree abundantly fruitful in old age.

The question is often asked—"Is the world growing better or worse?"

Each one of us might solve the problem by asking ourselves this question—"Am I growing better or worse?" We are a very small part of the world to be sure, but we can make the world better if we do our duty and leave the rest to God.

A sacred bell in a town in North China has been kept ringing for a century. A tax for paying relays of ringers to pull its rope incessantly day and night is willingly paid by the inhabitants. For it is implicitly believed by the benighted people that whenever the tongue touches the metal a devil is squelched forever. Thus it is to the public interest, according to this superstition, to have as many of these objectionable spirits done away with as possible.—Ex.

The best intentioned act, the sweetest charity, may be marred by a lack of tact. A lady was distributing tracts in a certain military hospital, when she was greatly shocked to

hear a soldier laughing at her. She turned around indignantly to reprove him, when he said: "Why, look here, madam, you have given me a tract on the sin of dancing, when I've had both legs shot off."

It is a sad fact that many of us give this very way without thinking.

Of the many good things said in the Success Magazine, this little clipping ranks among the first as good hard sense:

"He alone is happy who has learned to extract happiness, and not from ideal conditions, but from the actual ones about him."

Of course, all of us think we could be supremely happy if things were just only different and we had a better chance. But unless we make the best of what we have, we would not be likely to make the world sit up and take notice of some of our great deeds. Be contented with thy lot, for you are much better off in this world's goods than numbers of your friends.

This tribute to General R. E. Lee is well deserved and beautifully expressed:

"He possessed every virtue of other great commanders without their vices. He was a foe without a hate, a friend without treachery, a soldier without cruelty, and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, and a man without guile. He was Caesar without ambition, Frederick without tyranny, Napoleon without selfishness, and Washington without reward. He was obedient to authority, as a servant, and royal in authority as a true king. He was gentle as a woman in life, modest and pure as a virgin in thought."—B. H. Hill.

The idea of Baptist Sanitariums seems to be in the air. Last July Mississippi took a step looking in the direction of establishing one. The convention appointed a committee to report on the advisability of establishing one in Mississippi. A few weeks ago Memphis took steps looking to the establishment of one in Memphis, to be launched and managed by Tennessee, Arkansas and Mississippi. At the last North Carolina Convention, resolutions contemplating a sanitarium were offered, but "tabled for one year." Still the brethren are thinking along this line.

Texas is establishing a mammoth one.

The whiskey fight at Woodville, which had been on for about sixty days, was compromised on the 3d inst. While the Board of Mayor and Aldermen were considering the petitions for and against granting license, the saloon men agreed among themselves to go out of business on Dec. 31, 1907. Three out of four of the Aldermen and the Mayor pledged themselves not to grant a liquor license during their term of office, which is two years, except the two agreed on to expire December 31, 1907. Mr. J. K. Sessions, the recognized leader of prohibition in Wilkinson county, said he was well satisfied with the compromise. Unquestionably this is a distinct gain.

BAPTISM IS IMMERSION.

A short while ago, I gave some attention to the use of the words used in connection with baptism and baptize. I showed that the only original word used to express the idea of baptize or baptizing meant immerse.

Let us now notice some of the arguments for baptism as practiced by Baptists.

1. The plain declarations of the scriptures conclusively prove that our practice is right. When the people in Jerusalem and Judea wanted baptism they went to the Jordan where John was preaching and were baptized of him in Jordan. Mat. 3:6.

When the time came for the Savior to be baptized "He came from Nazareth to Galilee and was baptized of John in Jordan." Mk 1:9. After the baptism or immersion of our Lord He "went up straightway out of the water" and received both the approval of the Father and the Spirit. Mat. 3:16. Wherever baptizing was done there was plenty of water to immerse the believer. "John was baptized in Enon near to Salem, because there was much water there." Jno. 3:23.

2. Paul's reference to the symbol of Baptism in the Old Testament is misleading if Baptism is anything else than immersion. "As our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10:1-2. Baptized, as has been shown from the meaning of the word, has no other idea than that of immerse. Therefore, if baptism is anything else than an immersion the apostle has presented a false symbol. see 1 Cor. 15:29. He uses baptism as a proof of the resurrection. If there be no resurrection from the dead our baptism is all wrong. If there be no resurrection we are yet in our sins.

3. The apostle in presenting the design of baptism gives a clear and concise idea of what baptism is. He tells how he and the Roman Christians were baptized and then states clearly the symbolism or design of the act. "We were buried with Him by baptism; * * * that life as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Being planted in the likeness of His death, we shall be also in the likeness of His resurrection. Rom. 6:4-5. Who can honestly question the figures he uses here? In this connection he also shows that our baptism symbolized our death to sin, and our spiritual resurrection, as well as the death state of Christ in the tomb and resurrection therefrom. Who dares affirm that He was not enveloped in Joseph's new tomb? The whole imagery is lost, and Paul's words are meaningless if Baptism is anything else than the burial of the body in water.

4. The fact and circumstances connected with baptism prove, without doubt, that baptism is immersion. The act is performed in water—in a river. The people of Jerusalem and Judea were baptized by John in the river Jordan. Mk. 1:5. The act is immersion, and the circumstances are that the people came to him, as he preached near the river and were baptized in the stream. The people always went to the water. It was never brought to them. They went to Enon and were baptized because there was much water there.

We have also the fact stated as clearly as the English language can express it that they went down into the water and came up out of it. For anyone to read Acts 8:38-39 with a desire to know the mind of the Spirit he can but see the proper act of baptism. The author of that text seems to have labored to make it plain. When Philip and the Eunuuch were in the water Philip immersed him and they came up out of the water. Any child ten years old can understand it.

I conclude with the question, why is there so much division among good people when the word is so plain? Baptist glory in salvation by grace and have always refused to attach any saving efficacy to either of the ordinances. But they acknowledge Jesus as their King and only Savior, and can therefore never refuse to obey Him in a command given them both by His precept and example. We love Him, therefore we will keep His words.

MARTIN BALL.

Winona, Miss.

FROM NORTHEAST MISSISSIPPI.

Dear Record:—As this is the first day of the new year, I will, at least, make a good start along one line by writing you a little news letter. Maybe I will be reminded by this to keep it up at any rate as long as things continue to happen, if things ever do that. Since I am one who has criticised your paper, I have at the same time placed part of the blame where it belongs—on the brethren who never contribute anything to its columns. May we have, among other improvements, many interesting news articles from pastors over the state. I wish you would convert the Record into a great religious "daily." Why not have a religious, as well as a secular daily. It seems to me that Southern Baptists ought to have such a paper. We have to wait too long for the news of good things that occur. The secular paper gives us the bad—we scarcely hear the good. If you should decide to do this will you please give me credit for the suggestion. Then I would like to be your special correspondent from Northeast Mississippi. Now who can beat this suggestion for improvements on the Record?

The fifth Sunday meeting of Aberdeen Association convened with Amory church Friday Dec. 28th and continued three days. We were not many but much. It was during the holidays and many brethren could not come. We had a fine meeting, however. We discussed the book of Romans down to the 10th chapter. We made this a meeting preparatory to the Bible Institute which is to convene with Sherman church on Tuesday the 29th of January, 1907. We will, God willing, study the book of Romans in that meeting. This church will give free entertainment to all who will attend. Churches are asked to send their pastors. It will be a good investment. The meeting will continue 3 days. These meetings are unlike any others we have, and in fact, unlike any other Bible Institute, in that we study simply the word of God together. There can't be much difference among brethren in such a meeting, but we can be helpful to each other. Let those who have been assigned certain chapters make special preparation. Let those who have not been assigned study carefully the whole book and be ready for open meetings. Of course, we could not put all the preachers on for special discussion, hence we assigned chapters to those whom we were most certain would attend. Sherman is making extensive preparations for the meeting. At this meeting we are certain to have large local attendance, much larger than in the bigger towns. We will have opportunity to do great good. One night in the meeting Dr. G. M. Savage, president of the S. W. Baptist University of Jackson, Tenn., will give a lecture on his trip abroad. He was gone a year. It will pay you to hear this lecture. Dr. Savage is a pastor in Northeast Mississippi. We did not put any on the program outside of our territory. We had no funds on hand for the payment of outside talent, hence the arrangement. However, we will be glad to have our editors, secretaries and college presidents to be present

with us in this meeting. This will be my final word in regard to this meeting. Don't miss it. It will be great, glorious! Time Jan. 29th, 30th and 31st, 1907. Place Sherman, Miss., on Frisco, the first meeting will be held on Tuesday at 10 o'clock.

Most sincerely,

W. ALEX JORDAN,
Secretary.

FROM THE SEMINARY.

Dear Record:—A short time ago the Lord put it into the hearts of the brethren of Mississippi to come together for prayer and counsel. We met in the room of Brother Wills. After a season of prayer and song and a free interchange of ideas a subscription was taken for missions. All the brethren have not yet been seen. There are fifteen of us here and thirteen have made their contributions, which amount to one hundred and forty seven dollars and fifty cents, and it is thought that the contributions of the others will bring it up to about \$170, or thereabout. This represents a great sacrifice on the part of these brethren, but it is done willingly and freely with the prayer that God will use it for his glory and for the good of humanity. Our state gets credit for this amount on the books of the convention.

Last week we had in meeting here the faculties of the Baptist Theological Seminaries of U. S. A and Canada. Representatives of five of them addressed the student body in the chapel.

George E Merrill, president of Colgate Seminary complimented our seminary very strongly. Said Broadus' books are highly esteemed everywhere, and especially his commentary on Matthew, which is the best in print. He compared his own seminary to a vestpocket edition in comparison with us.

Dr. Ernest D. Burton of Chicago, spoke of the rapid development of: 1st, Unity of Christian Spirit. 2nd, The Age of Thought. 3rd, Mission Opportunity.

Dr. J. W. A. Stewart, Rochester, gave counsel to be unique and distinct in our work. Let every part of our service contribute to worship. In our officiating at marriages, funerals or even baptism, let us so officiate as to call forth expressions of gratitude on the part of those interested.

I. G. Mathews, McMaster Seminary, Toronto, Canada, gave a very spicy talk in which he stated that they were very considerably under the influence of our seminary. Their dean being a graduate of our seminary.

Dr. Wood of Newton seminary, gave us a splendid talk in which he admonished us to get rich beyond avarice. No riches like unto the riches of God's love.

The weather, which was somewhat foggy contributed to many spicy remarks and pleasant sparring between Dr. Mullins and the brethren.

Yesterday, January 1st, was our missionary day and we had to address our meeting, Dr. T. P. Hale, corresponding secretary of the Baptist Educational Society of Kentucky, who spoke on the practical duties of the pastor in relation to missions. His address was greatly appreciated and will prove of great benefit to those who heard.

Next we had a very interesting address from Dr. J. B. Moody of Tennessee, in which he discussed missions from a Baptist (Christian) standpoint.

His address was received with many demonstrations of enthusiasm from the faculty, students and visitors. After the dismissal the body was called to order and a vote was taken to request Dr. Moody to print his address. The vote was unanimous.

The intermediate examinations begin on the 14th instant. We are all looking forward to it with hopes.

I will write more sometimes in the future. Fraternally,

H. C. JOYNE,
Louisville, Ky., Jan. 2d, 1907

REMINISCENCES OF MISS ASSOCIATION

By T. C. Schilling.

Letter No. 2.

In 1811 the Association met with New Hope church, Adams county, at this meeting Ebenezer sent the following query: "How should a church act that has an ordained preacher among them, and who refuses to preach?" The Association advised the church to call in help to aid them in their difficulties. Richard Curtis was a messenger at this session, which is the last time his name appears in the minutes, his death coming soon after.

The body met in 1812 with Zion Hill church Amite county, having then twelve churches. At this meeting, Half Moon Bluff and Jerusalem churches were received. It was a custom about this time to appoint days of fasting and prayer, occasioned, perhaps by the outbreak of another war with England. The Circular letter of 1813 has "The War" for its subject, and while written by an anonymous author, it is a remarkable document.

In 1815 a number of citizens of Amite and Wilkinson counties, and some from Florida, met and formed a Bible Society. Their purpose was to obtain the Holy Scriptures without note or comment and distribute the same in a way calculated to do the most good. Ezra Courtney was president, John Smylie recording secretary and Louis Perkins treasurer. The meeting in 1815 was held with Sarepta church, Jefferson county, and it was at this meeting that we find the first mention of any mission board. Before this, however, the preachers of the Association were advised to do all the preaching they could in destitute sections. It was at this session that a letter was received from the "Baptist Board of Foreign Missions for the United States," soliciting the Association to assist in raising funds for the purpose of sending missionaries to preach the gospel to the heathen nations. William Spodgrass was appointed as Missionary Secretary, to whom reports were to be sent by this Board. The churches were urged to contribute, and the sum of \$20 together with all money raised at this meeting, after paying for minutes was forwarded to the Board for Foreign Missions.

By the meeting of 1816 the Association had twenty-five churches and six more were received at this session. This shows how rapidly churches were being constituted in these early days. The corresponding secretary of the board of Foreign Missions acknowledged the receipt of \$83.93 from the Association. A resolution was adopted at this meeting requesting the churches to signify their wishes respecting a division of the Association.

In 1817 the meeting was held with Bogue Chitto church, Pike county. This resolution was adopted, being the first mention of Ministerial Education. "On motion, resolved unanimously, that this Association recommend and support a plan for raising a fund for the special purpose of promoting the proper education of pious young men, called to the great and important work of the gospel ministry." A committee was appointed to report a plan.

The names of two impostors were published in this year's minutes. Also at this session Thomas Mercer and Benjamin Davis were requested to visit the Creek Indians looking to the establishment of schools and the introduction of the gospel among them.

In 1818 it was resolved to send a suitable memorial to congress representing the deplorable condition of the Indian tribes, the Association being in correspondence with the Secretary of the Board of Directors of the Baptist Mission Society of Kentucky. The body expresses its high regard for Rev. Moses Hadley, deceased.

In 1819 the Association met with Hepzibah church in Louisiana, where we find the first mention of Rev. Chas. Felder, who for many years was a prominent and useful minister. And the death of Thomas Mercer is noted. It was then as now, older men were passing to their reward, while young men were appearing on the scene.

(To be Continued.)

"THE LORD IS MY HELPER."

That man is to be pitied who thinks he is sufficient of himself to fight the battle of life. There are times when we feel our need of help more sensibly than at other times. We have many helpers. Our parents help us when we are young. They help us to walk, to read, to learn. No one can properly estimate how much he owes to his father and mother.

Our friends help us. He is poor indeed who has no friend on whom he can rely to fly to his aid in time of need and to stand by him through evil report as well as good. "A friend in need is a friend indeed."

But the Lord is our chief helper. In fact, all our help comes from Him. The help which comes through our parents and friends proceeds from God. Every good gift is from above. The Lord helps us by His Spirit, by His counsel, by His sympathy, by His providence, and by His grace. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, * * * but let him that glorieth glory in this, * * * that I am the Lord." "Our sufficiency is of God."

He is our helper in time of temptation. Temptation sometimes comes suddenly and unexpectedly. Like unto a night attack upon an army of sleeping soldiers are many of the attacks of Satan upon the soul. Temptations are often overwhelming. The Bible tells us about the enemy who comes in like a flood. When a great reservoir breaks and the mighty floods come sweeping down the mountain gorges, overwhelming towns and cities and carrying thousands of men, women and children out of the world, the calamity is overwhelming. Such are the onsets of the evil one in many cases. Who can stand before the overwhelming flood of his temptations?

Where shall we find help? Some have depended on their own manhood, some on their philosophy, some on their friends. But these are all inadequate. "The Lord is my helper. He is sufficient. "With the temptation He will make a way of escape, that ye may be able to bear it."

The Lord is our helper in our work. The burdens of life are too heavy for us. The young man who starts out to seek an opening for his lifework finds that all the places are filled and long lines of eligible applicants are waiting their turn. He secures the help of powerful neighbors, the influence of men high in authority. But even these will not always avail. Happy is the young man who makes the Lord his help. The widow struggling with misfortune may safely rely on God. He is better than a mine of gold. Especially in all our religious work should we depend on the Lord. The minister who preaches without asking the help of the Lord need not be surprised that he is not successful. The church that depends more on the eloquence of the preacher and the music of the sanctuary, or a

flaming evangelist, than on the Lord, will wake up, perhaps too late, to discover that the support on which it leans is a broken reed. A father cannot lead his own children to God without divine help. How can a church move a community with spiritual energy and bring multitudes into the fold of Christ without the help of the Lord? It was when the hand of the Lord was with the followers of Christ in Antioch that a great multitude were added to the church.

Even in prayer we greatly need help. We must have help in asking for help. It is a great thing to come before the Lord in prayer. But many prayers are useless. "Ye ask, and receive not, because ye ask amiss." Perhaps there are more unavailing prayers uttered than prevailing prayers. But it should not be so. It is written: "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

The Lord is our helper in affliction and in the hour of death. Men who never think of the need of help while life and health hold out feel keenly that need when the hour of death approaches. Friends can do nothing more for us when that hour arrives. Physicians can do no more. Science, learning, philosophy, riches, can do no more. Who shall help us in that hour? Listen to the sweet notes of an old song: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "The Lord is my helper." He is a present helper, an almighty helper, an all-sufficient helper.—New York Advocate.

THE CLOSE.

Today closes my engagement with Mississippi College, as assistant financial agent. During the eight months in which it has been my pleasure to serve the College, I have met many new people whom I now number among my personal friends and loyal supporters of the institution. The courteous treatment I have received both for myself and the College gives me just cause for enlarged gratitude to my Lord and His people. The fellowship of the brethren has been beautiful. The history of Mississippi College is great; one of which every Baptist and thoughtful citizen in Mississippi has a right to be proud; but mark my prediction; the institution is entering upon a career of enlarged power and usefulness, such as none of us perhaps had dared to dream twenty years ago.

With the blessings of God upon us, and the leadership we now enjoy, ten years from today we will have 1,000 students and a half million dollars endowment. We ought to have it; we must have it. That looks large, and it is, but we are a large people, and we are about to discover the fact. We are constantly and rapidly growing in numbers, wealth and liberality. South Mississippi alone could do all that I have prophesied if she had to do it. Let every church clear the way for a campaign to begin about 1911 or 1912 that will simply be glorious. May all hearts and hands be prepared for it.

I pray God's blessings upon the brotherhood throughout the state; hoping that the year 1907 may hold great prosperity with enlarged usefulness for us all. I shall be glad to see The Record and any of my friends at the pastor's home in Water Valley.

W. J. DERRICK.

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Rev. S. W. Sibley has entered upon his new field, at Tyngtown.

The First Church, McComb, has called Bro. J. B. Leavell to succeed Rev. E. D. Solomon.

The present enrollment of students at Mississippi College is 428. The work being done by them is represented to be of a high order.

Weyerhaeuses, the timber king, is represented to be worth several millions more than John D. Rockefeller. When he touches the button, timber men fall in line.

Our evangelists have gone at once into the work. Bro. Solomon is with Bro. Chandler in Columbus, while Bro. Bamber and his singer, Bro. Reynolds, are at Gunnison. We trust great good may be done by these brethren.

The First Church of Boston erected its first house of worship in 1632, the second in 1640, the third in 1713, the fourth in 1808, and the present place of worship was dedicated in 1868.—Woman's Magazine.

There are three Bible Institutes to be held in the State during the month of January. The first at Newton, Jan. 14-19, with Dr. McGlothlin, of the Seminary to help the home talent. The second at Hattiesburg, Jan. 22-25, with Drs. T. T. Eaton and R. J. Willingham to assist the home men. The third at Sherman Jan. 29-31, with Dr. G. M. Savage to their help. These meetings can be made great engines of power in our State. Let every one do his duty.

Guthrie says that "a sunny temper gilds the edge of life's blackest cloud."

We all know that a sunny disposition is in demand more than ever and that the girl or boy who possesses this admirable trait is always welcomed wherever they may go. It is

perfectly natural to prefer the "temple of mirth" to the pit of despair.

If you can make some life brighter, do it, and your own will be benefited by the act.

We would call attention to two tracts lately issued. "Back to the Book"—a Bible Reading on Baptism, by Dr. Nunnally, price, post-paid 5c per copy, or 20 cents per dozen. "Baptism of Jesus in the Jordan," a chapter from "The Moral Dignity of Baptism" by Dr. J. M. Frost, price per single copy 10 cents, or 75 cents per dozen copies. We would urge our readers to read carefully these booklets. They are simply pure gold.

The Federal prison at Atlanta, Ga., was thoroughly and ably discussed by the editor of The Golden Age some time ago. Convicts are a hard class to deal with, but the brutal treatment they often receive never could make better men of them. They need to be punished for their different crimes, but to put them in the lowest, filthiest state possible, reminds one of the times when the ages rolled dark in crime and the air was dense with mystery. The aim of this Federal prison is to punish the offender, but also help him.

It will be a matter of interest to those who are, or who contemplate, building, to turn to the display advertisement of The Southern Wood Fiber and Plaster Co., in another column of this paper. Read what they say, and call on, or write, them. They took the premium on their goods at the State Industrial Exposition in this city last fall. They have established a reputation for carrying a high class of goods and for prompt and courteous attention to all orders placed with them. It is a home enterprise and worthy in every way.

We would call the attention of our readers who live in Jackson and adjacent towns to large display advertisement of The Taylor Furniture and Carpet Co., which is running regularly in these columns. The proprietors of this large, up-to-date establishment are courteous gentlemen, and will, beyond doubt, give all a square deal. Reasonable prices and good quality are two of their winning principles in their business. Write, or call on, them at their stores on South State street, Jackson, Miss.

After saying some very encouraging things about The Baptist Record, Bro. J. D. Fulton, of Louisville, writes: "Better collections, large gatherings and the pastor paid in full are some of the blessings of the past year. I will serve five churches this year, namely, Salem, Enon, Mt. Carmel, Murphy's Creek and Blackwater. We are attempting great things for God and will expect great things from him this year." We count ourselves fortunate in numbering among our friends and helpers such men as Bro. Fulton.

On Dec. 10, 1906, a happy event occurred in the home of our Bro. Rev. J. H. Whitfield and his faithful wife. It was the occasion of the celebration of their fiftieth marriage anniversary. Most of their children and grandchildren were present, and besides these there were many other relatives and friends.

The Brandon News of the 13th inst., in commenting on the very enjoyable event, says: "A most unusual circumstance was the fact that since the surrender they never had but two cooks during all these years. The one, Elzira Patton, colored, recently deceased, served them about thirty consecutive years or more, and their present cook, Rosa, a grand-daughter of Aunt Elzira, has served them since that

time to the present. Fortunate couple, fortunate cooks.

Another unusual circumstance is that during the year 1906, the first meeting, though held in Frisco, the first meeting, butter in her, and Mr. Whitfield, though home, never made a fire in their stove.

Before partaking of dinner, the aged man offered thanks to God not only for the food then ready, but for all the blessings that God had bestowed upon them, especially for those during the past fifty years and invoked God's blessings not only upon all persons present, but especially upon the absent ones, and prayed that if they were never permitted to meet again on this earth, that they all might meet in the land of rest that remains to the people of God."

"NEWTON BIBLE INSTITUTE."

The Central Bible Institute of Mississippi will be held at Newton, beginning Jan. 14, 1907. We have secured the services of Prof. McGlothlin of the Southern Baptist Theological Seminary, who will lecture twice each day, for six days, on the life and writings of the Apostle Paul.

This is a rare opportunity to learn about this Prince of Preachers, and to electrify our lives with his Spirit.

We hope also to have Bro. B. D. Gray, of the Home Board, with us two or three days to pour out his soul to us on Home Missions.

Entertainment will be furnished free. Send names to either T. J. Miley or myself and we will gladly assign you a good home.

Fraternally,

S. B. Culpepper.
COLLEGE TIDINGS.

The fight was long and hard, but it ended in victory. We will have the new buildings and will secure the money offered by the General Education Board and Mr. Carnegie. It was at the same time the most important and the largest undertaking upon which Mississippi Baptists have entered since the war. Failure would have meant disaster. The success which the Lord in his goodness has graciously given us means very, very much for the Educational interests of Mississippi and for the future influence of the Baptist denomination. Not for one minute during the entire campaign of more than fourteen months have I ever doubted that the campaign would be successful. Yet, personally I feel as if a mountain had rolled from my shoulders. Never till my dying day shall I cease to remember with gratitude and affection the faithful ones who have stood by me with their sympathy and help. We did not secure the margin which we ought to have and I am hoping that many of those who have not yet made subscriptions will fall in and help to swell the margin. We need a good, large margin on account of the fact that some who have made subscriptions will die before the time is out, some will fail in health, some will fail in business and some for other reasons will fail to pay their notes. We have a small margin, but not near as large as the margin we secured five years ago.

The enrollment this session has reached 428. Others will come. Let us thank God for the success that has been thus far attained and turn our eyes to the future, "Leaving the things that are behind and reaching forth unto those things that are before" let us press for the mark.

With gratitude and joy, I remain,
Your servant,

W. T. Lowrey.

Receipts by States for Foreign Missions
May 1st, 1906 to Jan. 1st, 1907

Alaska	\$ 2,650.72
Ill. write more sometimes in	16,444.98
Fraternal	15,437.99
Alaska	12,645.01
Alaska	1,992.63
Alaska	1,550.86
Alaska	739.98
Tennessee	4,402.95
Missouri	5,467.50
Mississippi	3,627.38
Maryland	3,167.43
Florida	2,276.40
Louisiana	2,085.79
Arkansas	1,395.14
District of Columbia	729.59
Oklahoma	438.23
Indian Territory	261.56
Other sources	1,143.48

Total.....\$124,457.62

1907 AND OUR FOREIGN MISSION WORK.

It is New Year's morn and we are carefully looking around to see what plans we can make for the great work of Foreign Missions in this year of our Lord 1907. God has so graciously blessed us and the workers have pressed forward so earnestly that though we have tried to be very, very careful, we have had to go heavily in debt, until now we find that we are owing about \$140,000. To meet all necessary expenses between now and the 1st of May, so that we can go up to the Convention without debt, will require about \$270,000. That is, we need to raise in the next four months \$65,000 more than we raised in the same time last year. Let it be remembered that we closed the year last year with a debt. We must pay all of that, and keep from having the same amount of indebtedness again this year. By the blessing of God and the co-operation of our brethren, we can accomplish this task. If every church will raise a third more than it did last year, we can come through all right.

GREAT OPPORTUNITIES.

It is impossible to state the marvelous opportunities which are opening up before our missionaries. We live in the most glorious age the world has seen since the command of our Savior to give the gospel to all the world. While it appears to some that great demands are being made, yet when we see the letters from the fields, telling of the needs for hospitals, churches, homes for the missionaries, printing presses, theological schools—all of which are needed to strengthen the work, and remember that we could easily expend \$200,000 in cash right now in addition to the regular expenses mentioned above, our people can get some idea of the great demands of the work.

Our missionaries are reporting hundreds of baptisms. New churches are being organized and God is giving us access to the hearts of the people.

SUNDAY SCHOOL MISSIONARY DAY.

Sunday, Jan. 20th, has been designated as the day on which our Sunday schools are to have the subject of Foreign Missions presented; each class and each child is requested to give something. We believe that we ought to commence with the little children and teach them the call of God to give the blessed gospel to all the world. Literature has been prepared for the day and sent to the superintendents so far as it has been possible to secure their names. If any superintendent has failed to get the literature, we will be glad to furnish it if he will write to us. If the third Sunday in January does not suit, let some other day be selected.

SPECIAL PRAYER.

Realizing the great responsibilities which come to us from the wonderful opportunities God is giving us, let us engage in earnest prayer that the Lord will put His Spirit upon us so that we may see His work, and with earnest hearts press forward in His service. This year must either be a year of great conquests for the King, or of failure on our part to use the blessings which He has put in our hands. Let no one fail to do his full part in the Lord's work. Each missionary and each officer of the Board would join in the request which Paul made—"Brethren, pray for us".

Yours in service,

R. J. Willingham,
Corresponding Secretary.
Richmond, Va., Jan. 1, 1907.

THE PRAYER MEETING.

Allow me to make a plea for greater simplicity and directness in worship. Let there be fewer features in church life, but let each feature mean more. Let there be but three distinct services—preaching, prayer and Sunday School. Let us have each of these as often as convenient and put much into each. I have tried various plans for prayermeeting and all have failed, but one, and that is the right one, and can't fail. What is the right one? It is simply to study the word of God that we may know the mind of the Spirit. We can't be spirit-led until first we follow truth. In other words, if our lives are out of harmony with the truth of God's word, we need not expect to be led by the Spirit. The Spirit will "guide us into all truth." So when we are earnestly searching for the truth in the word we are sure of Spirit guidance. Our prayers should be that we may understand God's word, that we might know what to say and what to do. This kind of a prayer meeting will appeal to the thinking Christian, and will cause the indifferent and thoughtless Christian to think more. And so by the simple studying together of the word of God we eliminate all unnecessary features of the meeting. Take for example the book of Ephesians and read and study together one chapter each Wednesday evening. Let all bring their Bibles and let the pastor lead and teach the word of God, after having the most painstaking preparation, otherwise the meeting will be a stupendous failure. Of course, there is to be song and prayer, but let the essential feature be the attention to God's word, given by all.

Don't change. Keep right on. Go through book by book and then go back and go over it again and again. Our people are grossly ignorant of the word of God. You will be surprised how your congregations will grow when it is learned that this is your plan. People had rather know what God has to say than what any preacher has to say, be he ever so eloquent.

Again, the more we learn of the Bible the more we want to learn. Is there a better way to make intelligent Christians than this?

Again, this is the way to unify brethren. We can't differ very materially if we have the plain declaration of God before us. We do not come up with a theory to sustain by the word of God, but to get our theories from the word of God. We do not have to find some doctrine and support it by the word, but we find the doctrine in the word of God.

Error can't flourish long among a Bible reading people. We are not infallible, but God is, and so is his word. Hence, there is no reason for misunderstanding and ignorance concerning God's truth. Let us go boldly at the task, relying on God to open to us the scriptures which we read and teach.

We have just such a prayer meeting at our church every Wednesday evening. The people

are searching for the truth as never before. The faith of this little church is spoken of far and wide.

At the risk of being classed as egotistic, I wish to say this is the best all-round church I was ever pastor of. I doubt if there is a stronger, to the size, in this State. The secret of it is, they study, know, and live the truth of God. Churches of the living God demand of your pastors that they teach and preach the word. You will thereby help and strengthen your pastors as well as be strengthened by them. Brother Pastors, try the suggestions, simple though they be, in this article, and you will see their potency.

Fraternally,
W. ALEX JORDAN

Amory, Miss., Jan. 1, 1907.

A BEAUTIFUL SCENE.

Such was true of the scene witnessed by a large congregation at the First Baptist church in Jackson Sunday night, Jan. 6th, when Bro. Carter led down into the baptismal waters nine of the children from the Orphanage from nine to fifteen years of age. At intervals of several months during the past year Bro. Carter has held special services with the children for a week at a time, in addition to the daily prayers and Sunday afternoon services. Such a meeting was held during the past week, Bro. Carter himself preaching and talking in an informal way with the children. A number of them had been interested for quite a while.

As pastor of the First Church I have visited the Home, talked and preached to the children and have been greatly impressed with their clear understanding of the conditions of salvation through Christ. Bro. Carter exercises the most scrupulous care, talking repeatedly with the children and having others do so.

No one who visits the institution and looks into its inner life can fail to be impressed with the moral and spiritual atmosphere that pervades the Home. Much of it is due to the consecrated efforts of her who a few weeks ago went home to God. How her heart would have thrilled with delight had she been present last Sunday night. Who knows but that her redeemed spirit witnessed the scene, thus adding to the joy that we are told is in the presence of the angels of God when a sinner repents.

While her presence shall be missed, there are others just as consecrated who will doubtless succeed in this great work in as large measure as in the past.

The nine baptized last Sunday night were—Henry Peterson, Charlie Page, Knox Lowther, Frankie Jones, Annie Goodin, Libbie Goodin, Ruth Phelps, Mary Lee Thomas and Ernestine Lowther. In addition there are others who have recently joined or will join the Second Church.

W. F. Yarbrough.

DEAD.

Our friend and brother, W. A. Gill, died at the residence of Judge Price in Magnolia, Saturday morning, January 5.

A great and good man has gone to his reward. A more extended notice of his life and work will be given you for publication.

T. C. Schilling.

Tramp—Say friend, I'm trying to git to New York, and I've got the price of a ticket, all but fifty cents. Will you help me out?

Citizen—"Not today. The thing for you to do is to ride within fifty cents' worth of New York and then walk."—Somerville Journal.

MOTHER.

"In after-life you may have friends, but never will you have again the inexpressible love and gentleness lavished upon you which a mother bestows. Often do I sigh in my struggles with a hard uncaring world for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her untiring voice. Never can I forget her sweet glances cast up in me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave, and her eyes watch over me as I visit spots long since hallowed to the memory of my mother."—Macaulay.

BALZAC'S VIEWS OF WOMEN IN SCRAP BOOK.

Honore De Balzac (1799-1850) has been pronounced by many eminent critics the most truly great of all the writers of fiction that France has produced. This judgment has been questioned at times by admirers of Hugo and Dumas, but on one point all students of French literature agree—that as an analyst of human character Honore de Balzac never has had a peer.

As might have been expected of such a profound student of human nature, Balzac on various occasions attempted to analyze the character of woman. Many millions of men had essayed this task before Balzac's time and had failed; millions of other men have been failing ever since. Philosophers have been the first to despair, for they contend that no woman ever thoroughly understood herself, or any other member of her sex—in short, that she is to be understood only by the angels. But it is generally believed that Balzac came nearer the truth in his estimate of woman than any other novelist has done. Naturally his views were conflicting. We herewith present some of them:

When a woman pronounces the name of a man but twice a day, there may be some doubt as to the nature of her sentiment—but three times—

In courtship a woman, many dry wood for a fire that will not burn for them.

No man has yet discovered the means of successfully giving friendly advice to women—not even to his own.

A man who can love deeply is never utterly contemptible.

Women are constantly the dupes, or else the victims, of their extreme sensitiveness.

A man must be a fool who does not succeed in making a woman believe that which flatters her.

A woman when she has passed forty becomes an illegible scrawl; only an old woman is capable of divining old women.

A woman full of faith in the one she loves is but a novelist's fancy.

The mistakes of a woman result almost always from her faith in the good and her confidence in the truth.

Woman is a charming creature, who changes her heart as easily as her gloves.

The man who can govern a woman can govern a nation.

In the elevated order of ideas, the life of man is glory; the life of woman is love.

Marriage has its unknown great men as war has its Napoleons and philosophy its Descartes.

The Indian axiom: "Do not strike even with a flower a woman guilty of a hundred crimes," is my rule of conduct.

Most women proceed like the flea, by leaps and jumps.

When a woman loves us, they forgive us everything, even our crimes. When they do not love us, they give us credit for nothing, not even for our virtues.

Marriage should combat without respite or mercy that monster which devours everything—habit.

There is one thing admirable in women; they never reason about their blameworthy actions; even in their dissimulation there is an element of sincerity.

Alongside of all the fatalism that exists, there is an appalling amount of tipping that does not distinctly intoxicate, but saturates the principal organs, and destroys them more quickly than would an occasional debauch.

Don't take your daily wine under any pretext of its doing you good. Take it frankly as a luxury—one that must be paid for, by some persons very lightly, by some at a high price, but always to be paid for. And mostly some loss of health, or of mental power, or of calmness of temper, or of judgment is the price.

PROBLEMS

Moses in de bush—
Mighty close de sea
"Spouse de tide hed riz up?
Whar would Moses be?

Joshua in de battle—
Ain't got no light ter see;
"Spouse de sun been sleepy?
Whar would Joshua be?

Jonah in de big storm—
Whar would Jonah be
Ef de big whale hadn't said:
"Dis too much for me!"

Tarryfirin' problems—
Des won't bresh away!
Hope we'll see 'em plainer
When come de sin' day.

Atlanta Constitution.

Teach the boys and girls to aim high. We never accomplish anything better than our ideals. We may fall short of them; but the nobler our aspirations, the higher will be our achievements. Hence the best endowment a boy or girl can have is that of high aims in life and determination to achieve them as far as possible. It is well to remember that no aspiration can be rated a noble one if it be selfish. The noblest living is always unselfish.—Southern Presbyterian.

THE PASSING OF THE HOME.

Harper's Weekly believes that the trend of events seems to go with Mrs. Gilman, the iconoclast of the home idea, who writes in the Independent for the "emancipation" of mothers, the placing of children in public asylums, and other alleged "advanced" ideas. The Weekly says the passing of the home began when people ceased to have a little land; and their houses; and it continued by successive steps as married-people began to live in hotels and boarding houses; as people built smaller and smaller houses, dispensing with rooms not deemed essential in the house, especially to its child life; as people began to build in blocks, leaving half the rooms damp and dark, when apartment houses went up all over our cities. "It meant that the home, the old-fashioned family life, the privacy, the dignity, the close and sacred relations, were loosening, and that people were more and more living in the world and less in the family."

The Homecroft movement, is just the thing to arrest this "passing of the home." It begins, where the passing had its origin, by restoring to the multitude the "little land around their houses." It makes room for the restitution of "the old-fashioned family life," with its abundant place for the children, for whom modern apartment house life has left no place. With it the old privacy, "the dignity, the close and sacred relations" come back; and with them such independence as to many working Americans has been unknown since the day when greed began to fence them off as having no right to a foothold even, on God's abounding acres.—Maxwell's Talisman.

"WHOM NOT HAVING SEEN YE LOVE."

By George W. Rigler in Ex.

Unseen by us, O loving Savior,
Thou hast the love of every heart
That reads the Gospel's wondrous story
And knows thee, Master, as Thou art.

In Thee we know our heavenly Father,
Whose love for us no change can feel;
By Thee we find the life immortal,
In fullest joy and highest weal.

So when at last the grave confronts us,
And the deep river, dark and cold,
We know that it will give us passage
To walls of jasper, streets of gold.

And so we love our unseen Savior,
We follow him, obey his word,
In loyal, true, and deep devotion,
Our great Redeemer and our Lord.

And then, at last, in Heaven's glory,
To which we come through saving grace,
On us will dawn celestial visions,
And we shall see Him face to face.
Westerly, R. I.

IS THAT SO?

Both T. T. Eaton and R. J. Willingham are going to be at Hattiesburg a week. Such an opportunity. Brethren, let's all go, it will do us good all the rest of our days. Make the needed sacrifice. Remember, it is Monday after the Third Sunday and till Friday. Let's take it all in. It will be the best investment we can make. The fellowship of the brethren will be worth all the cost.

Yours
J. P. WILLIAMS.

CONVICTION OF SIN

By Rev. H. W. Pope.

While the work of the Holy Spirit is sovereign and inscrutable, yet there are many promises which warrant us in always expecting it when we comply with the conditions named. It can do no harm and may prove very helpful to us, to study the subject of conviction of sin.

1. From the general teaching of the Bible it appears that when anyone by dream, vision or other revelation, is made conscious of God's presence, he is invariably convicted of sin. Thus Isaiah had a vision of the Lord in a temple, and immediately he cried out, "Vile is me! for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isaiah 6:5. John in the Island of Patmos, had a similar experience one Lord's day, and he says, "When I saw him I fell at his feet as dead." Rev. 1:17.

A more remarkable instance still is that of Job who, in the twenty ninth chapter, recounts his many virtues. He says, "I was eyes to the blind, and feet to the lame. I was father to the poor, and I caused the widow's heart to sing for joy. The young men who saw me hid themselves; and the aged rose and stood up." Thus he goes on for three chapters singing his own praises, and using the first personal pronoun, "I," "Me," or "Mine" three hundred times. The result is that his companions become so disgusted with his conceit that they refuse to talk with him any longer. "So these three men ceased to answer Job because he was righteous in his own eyes." Job 32:1. Finally the Lord spoke to Job out of the whirlwind and said: "Gird up, now thou like a man: for I will demand of thee, and thou shalt answer me." Then God put six questions to him, one after another without stopping: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? When the morning stars sang together, and all the sons of God shouted for joy?"

At the end of the sixty questions Job says: "Behold I am vile; what shall I answer thee? will lay mine hand upon my mouth."

2. If the sight of God convicts men of sin, would seem to follow that just in proportion as man becomes like God, his presence will operate on the sinner in the same way. Just in proportion as one becomes a partaker of the divine nature, he will remind sinners that they are sinners, and be a constant rebuke to them. There have been many instances where people confessed that they could not longer remain in the house with certain people without being Christians themselves.

It is recorded of Finney that on one occasion he entered a factory and as he passed through the different rooms pungent conviction came upon many that beheld him, and begged mercy to God for mercy. In all ages since the world began, and in all branches of the church, there have been godly people whose lives were a constant rebuke to sin, and a constant incentive to holiness. This is precisely what we said would happen after the Spirit had come. "And he, when he is come, will convict the world of sin, and of righteousness, and of judgment." John 16:8.

The first recorded instance of it is in Acts 13. Peter had been preaching in the power of the Holy Spirit, and we read, "Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the disciples, Men and brethren, what shall we do?" Acts 2:37.

3. Man cannot produce conviction of sin unaided by the Holy Spirit. It is easy to show a bad man that he is bad by comparing him with good people, but it is not easy or even possible to show a moral man that he is a sinner, simply because he does not believe on Christ. And yet such is the case, according to John 16:9. "Of sin, because they believe not on me." Only the Holy Spirit can do this, and hence our sole reliance must be upon him. We can reprove, and rebuke and warn and instruct, but we cannot convict men of sin unaided. However, we can hold up Christ in sermon or song, or testimony, and the Spirit will use that to work conviction on the sinner. "And I, if I be lifted up will draw all men unto me."

4. In answer to believing prayer Christians can put sinners under conviction of sin so that they are likely to accept Christ. I have no doubt but that the conversion of Saul on his way to Damascus, was brought about by the earnest prayers of the disciples at Damascus who had heard that he was coming, and no doubt were praying that God would deliver them from danger either by converting Saul, or by hindering his journey.

The earthquake at Philippi, and the conviction and conversion of the jailer was doubtless an answer to the prayers of Paul and Silas, who perhaps would not have thought of praying for him, if he had not treated them with such unchristian cruelty.

In a certain town in Massachusetts lived a godly man who always had as he expressed it, "Someone on the altar." The rough fellows about town would often boast that old B— would never get them on their knees, and yet time and time again, those same ungodly fellows have been known to go to his house at midnight and rouse him out of bed to pray for them because they could not wait until morning.

All spiritual people know that when they have real agony and travail of soul for others it is usually a precursor of their conviction and conversion. "When Zion travailed, she brought forth children." In proportion to our desire that others should be saved, I believe that the Holy Spirit will send upon them conviction that they ought to be saved.—Baptist Commonwealth.

NOTICE OF TRUSTEE'S SALE.

I, R. P. Willing, Trustee, under the provisions of and by virtue of the authority conferred upon me in a deed of trust made by G. E. Matthews & Son, G. E. Matthews and Jno. P. Matthews, to R. P. Willing, Trustee, on the 26th day of December, 1905, to secure a certain indebtedness to the Capital City Bank & Trust Company of Jackson, Mississippi, and which said deed of trust is recorded in Deed Book 47, page 49, in the Chancery Clerk's office of the first district of Hinds County, in Jackson, Mississippi, and in Deed Book 60, page 16, in the Chancery Clerk's office of Rankin County, Mississippi, will on the 14th day of January, 1907, offer for sale, and will sell at public auction for cash to the highest and best bidder, at the front door of the court house in said County of Hinds, First District, in the City of Jackson, during legal hours, to-wit: between the hours of 11 o'clock A. M. and 4 o'clock P. M., the following described lands and personal property situated in the State of Mississippi, to-wit: "Lot No. 2, in Sec. 30, being eighty (80) acres more or less, and the S 1/2 of Lot 5, and Lot 6, in Section 31, being one hundred and fifty-seven (157) acres, more or less, all of said lands being in Township 4, Range 1 East, in Rankin County, State of Mississippi, and containing in the aggregate two hundred and thirty-seven (237) acres, more or less," and "the timber now

standing on the following lands, situated in the County of Rankin, State of Mississippi, to-wit: 120 acres more or less in Township 4, Range 1 East, belonging to W. A. Herrin, and bounded on the north by lands of Jesse Milligan, on the east by lands of Mrs. Walker, on the south by lands of Guy Herrin, and on the west by lands of —, —, Herrin, being the timber which C. D. Gibbs has this day conveyed to said G. E. Matthews & Son. Also the following described personal property, situated in the County of Hinds, State of Mississippi, to-wit: "One Erie City Engine, 14x16, 45 horsepower; one Erie City Boiler, 50 horsepower; one saw-mill with top-carriage saw, cut-off saw, and fixtures, and all belting, shafting, pulleys and fixtures belonging to all of the said machinery, aforesaid, said machinery having all been purchased by said G. E. Matthews & Son of C. D. Gibbs, and being now situated at Byram, in said County of Hinds, and being all the machinery of said description belonging to said G. E. Matthews & Son, in said County of Hinds; also one black mule 7 years old, named John; one iron-gray mule, 7 years old, named Kate; one grey mule, 10 years old, named Dina; one Bay mule, 8 years old, named Kit; and six (6) yoke of oxen, being the oxen bought by said G. E. Matthews & Son of C. D. Gibbs, and being all the oxen now owned by said G. E. Matthews & Son. Also one eight wheel log wagon, one four wheel log wagon, and two iron axle lumber wagons, being the wagons bought of the said C. D. Gibbs by the said G. E. Matthews & Son, being all the wagons of like kind owned by said G. E. Matthews & Son, and now in their possession. Also one surfacer, 12x24, being the only surfacer owned by the said G. E. Matthews & Son, now in their possession, in the said County of Hinds, and all other machinery and fixtures of every nature and description belonging to the said G. E. Matthews & Son, and situated in the said County of Hinds, now in their possession. Also all that part of the parcel of land in the City of Jackson, Hinds County, State of Mississippi, known as 10 acre Lot No. 3, South, conveyed to G. E. Matthews by the deed of Galen Humphries and Nancy N. Humphries, his wife, of date Dec. 30th, 1898, recorded in deed book 32, page 34, of the records of deeds in the first district of said County of Hinds, to which reference is hereby made for an accurate description of said land.

R. P. Willing,
Trustee.

LIGHT AT EVENING TIME.

By Richard H. Robinson.

Holy Father cheer our way
With Thy love's perpetual ray;
Grant us every closing day
Light at evening time.

Holy Savior, calm our fears
When earth's brightness disappears;
Grant us in our later years
Light at evening time.

Holy Spirit, be thou nigh
When in mortal pain we lie;
Grant us, as we come to die,
Light at evening time.

Holy, blessed Trinity,
Darkness is not dark to thee;
Those thou keepest always see
Light at evening time.

The Methodist Hymnal—S S Times.

THE LOVE OF CHRIST.

Rev. Arthur S. Burrows, in Central Baptist.

The law of harmony of heaven is love. It parries human reason, and wrestles down the giant of unbelief. The truth of truths is divine love. It is strong as death. Many waters can not quench it, nor floods drown it.

The Christian apostle Paul prayed for the Ephesian church that God would grant to its members that they might be inwardly strengthened with the power of His Spirit; that Christ might dwell in their hearts through faith; to the end that they, being rooted and grounded in the divine love, might be strong to know with all the saints what is the breadth and length and height and depth of the divine love: even to know the surpassing love of Christ, that they might be filled unto all the fulness of God.

Jesus Christ is the express declaration of God's love: by His life among us in the flesh: by His helpful deed amid our needs: by His cross for our atonement with our Maker: by His resurrection from the dead for our pardon: by His intercession for us at the right hand of our heavenly Father so that our faith fail not.

Infinite love triumphs over hideous sinfulness: conquers guilty fears: dispels ignorant doubts: subdues wilful hearts: calms mad unreason: alters unlovely dispositions: prevails against the whole dominion of sin. The Christian is assured that sin shall no longer have dominion in the human life, because the favor of God is upon the life.

Christ Jesus is the message of God's infinite love. Born of Truth by His Spirit, we become Christian. We are made partakers of the divine nature. We are led by His Spirit. We live the new life.

Upon the Christian overcomer will finally be written the name of God. Until then, John tells us that God is love. God's fulness is love. Christians may be filled from the divine fulness. Christ is the expression of God's fulness. Christ is the light of God's countenance. Christ is the favor of God within a believer's heart. Christ is the power of God's love, constraining us to do what even His law can not compel.

Paul's basis for his own experience in the love of Christ was his necessities under tribulations for the Gospel's sake. This chief of sinners said: He loved me, and gave himself for me. Ourselves may likewise say: He loved me, the Father's only Son: He gave himself the precious spotless One: He shed His blood, and thus the work was done!

Wonder of wonders: Jesus loved me! Sought me! Found me! Set me free! Christ first: me last: nothing between but love!

Christ weighed not our deserts. He condescends to our poor estate. He forgives us freely, and loves us fully. He asks the entire surrender of our lives to Him, and He engages to fill us from the fulness of the divine love, and to glorify us with the divine power.

Who can measure the fulness of Christ's love? Enriching us in our spiritual poverty. Exalting us in our humility. Strengthening us under our inefficiency. Restoring us from our wanderings. Encouraging us under our fearfulness. Exhilarating us with the delights of duty.

The love of Christ surpasses human knowledge. It exceeds our limitation of human thought. His holy goodness and long suffering are beyond our complete knowing here. How easily can He fill our little lives from God's fulness! Shall we not gladly hold up our emptiness to receive from His fulness?

In an eastern cathedral was once a noble

painting that was far beyond human conception; for it was painted into the high dome. Men and women craned their necks to see it, but they could only go away saying: It must be a great picture. The authorities finally cut out the floor beneath the dome, and filled it in with a mirror, surrounding it with a railing. People now beheld the wonderful painting in that mirror. Although the work of art surpasses their knowledge, yet they can behold it in the mirror.

For ages human souls tried to see God: to obtain clear vision of His excellency and His greatness. Seekers after truth could not enter the wonders of God. They could not know Him as they wished. He was so far above human comprehension. When Christ came to this world, He who was in the bosom of the Father revealed God to us in the divine love. Our God surpasses our knowledge still: but we do behold Him in the Christ.

It is our common spiritual need to know the love of God. If He dwells in our heart through faith, then we shall become rooted and grounded in the divine love. We shall learn to know the breadth and length and height and depth of the love of Christ. We shall be gradually filling unto all the fulness of God.

THE BAPTIST SANITARIUM.

A. H. Ellett.

THE NEED:

Surely no one will deny the need of such an institution. When Christ said, "The sick need a physician," I take it He was referring as much to the body as to the soul. His entire ministry goes to prove it. Men doubted his spiritual power. They do yet. But when they were sick they went to him and were healed.

The ministry of Christ to a fallen race was to the entire man—soul, mind and body. As a people and as Baptists we have contributed millions to the building and equipping and conducting of institutions for the health of mind and soul. We have strangely omitted provision for the body. The matter requires no argument. There is urgent need of the institution.

THE POSSIBILITY:

The possibility of it is undoubted. No man beholding the record of the Southern people since the war will doubt their irresistible ability to do what they decide to do.

It would be a poor comment on the Baptists to say they could not do the work when the fact exists that the Jews of the United States, numbering less than a million and a half, have at present over six hundred institutions of this kind for their sick and unfortunate. In New York City alone they have nine colossal hospitals.

I started to cite the Roman Catholics as examples of those who have shown the possibilities of a denomination, but I was mistaken. The Roman Catholics have not built any hospitals—not in our part of the country. They are managing quite a number of thriving institutions of the kind, but the Baptists, and others denominations not Catholic furnish the money.

THE TIME:

The time is now. Do you not think that two thousand years is long enough to delay the execution of a pressing command.

THE PLACE:

There are several things to be considered as to the place. For one thing, it should be readily accessible. Then the immediate environments should be favorable for making the

greatest success of the undertaking. The essential factor for a first-class Sanitarium after the house is built—which by the way is the minor part of it—is the presence of capable physicians and trained nurses. The Sanitarium must be built to the physicians, not the physicians to the Sanitarium.

The Niagara Electric Co. might have built the same plant at any one of a million other places in the United States. Every State in the Union could and would no doubt have offered a thousand sites for such an enterprise. And the company could have put in their present equipment, precisely as it is, at any one of these places.

You know the reason they chose Niagara. The essential thing was already there. Every reason to believe it would continue to be there. This is the essential, vital thing to be considered in selecting the site for the Sanitarium. Are the physicians already there to insure its maintenance?

Now I take it, the Baptists of Mississippi are going to put money into a Sanitarium at an early date.

The question now is whether they will undertake to locate the institution in Mississippi, as a State affair merely, or whether they will join Tennessee and Arkansas and build a Great Tri-State Sanitarium at Memphis.

It is already beginning to seem to many in Mississippi that Memphis is the place. It has all the factors required in the selection of a location.

Accessibility—Thirteen railroads and the great river.

Immediate environments are favorable. Two great medical colleges, the city itself, the commercial center for the people the Sanitarium will serve. All the conveniences, and advantages of a great city at the command of the institution. Finally, and what is after all, the essential thing, the physicians are there already established, safe to stay, and not only willing; but anxious to guarantee their practice to the institution the day it is ready to receive them.

Every one will see that the building of a Sanitarium is a small thing as compared with its maintenance. The physicians guarantee the maintenance of this one from the day it is opened. We already have the assurance of a minimum of one hundred pay patients from the first day, with every reason to believe that beyond this there will be a hundred more provided the institution can take them, at the same time making ample provision for the free care of all the charity patients who may come.

The Sanitarium built in Memphis would be self-sustaining from the first, and would grow out of its own proceeds without any further drain on the denomination. At the same time it would be doing a great charity work.

The opportunity to seize this situation in Memphis is open to the Baptists now. It will not be open long. If the Baptists do not take it at an early date, some one else will. Whoever takes possession now will hold the situation for the years to come. Out from this as a center would emanate an influence and power for the denomination the equal of which could hardly be secured in any other way.

As a Mississippian, loving her for all the history of her past and possibility of her future, I want to see her Baptists close in with the great opportunity and build this great institution, and with the Baptists of the sister States hold forever this central citadel of blessings at the heart of this great section.

FOREGLEAMS OF HEAVEN.
By Rev. G. B. F. Hallock, D. D.

We often say, after a long and tiresome journey, "It was worth while to go away just to find out how good it is to get home." Perhaps that is why our experience of this world is given us—just so that some day we may realize how good it is to get home to heaven.

There is blessedness in thinking about the certainty of heaven. When Christ came to this world he found men cherishing a hope of immortality, of life beyond the grave, of happy meetings and a happy home in a world to come. Christ had infinite knowledge. He was infinitely true. Indeed, he was "Truth." He spoke about heaven, and what he said was that if the hope he found men cherishing had been founded on a false expectation he would have deceived them, he would have removed the misconception. But, on the contrary, he said that the hope was well founded, that it was not mistaken. "In My Father's house are many mansions." He said he would rely upon heaven as a fact. "If it were not so I would have told you." "Had you been cherishing a false hope, a hope that was not founded upon fact, I would have undeceived you."

This same thing, the certainty of heaven, is taught us also in the Book of the Revelation. Men had been guessing, imagining, theorizing about heaven. But the Apostle John heard the voice from heaven. The voice said, "Write that is, put down so men can see and be sure of it, what I tell you. 'Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.' This voice was from heaven, where they know about heaven and what heaven is. The voice said that there is such a place, that it is a very blessed place, and that it is a place of continued blessedness. "Blessed are"—that means continuation, the condition is continued, unbroken; blessedness is the state in which they live and never cease to live. They live in a state where there is no vicissitude, no danger of interrupted blessedness.

The good are preparing for heaven. The way of heaven is along this line of continued eager, happy thought of heaven, just as such thought is the way to our earthly homes. No one goes home on earth that cares nothing for home, takes no thought for it, does not plan with ardent longing for the home-coming. The very life good people live on the earth is a preparation for heaven and an unfitting of them for any other future. Each soul will go "to his own place."

We have read of a Christian lady who had a natural fear of death and a weak faith of assurance concerning the bliss beyond the grave. She called on her minister for advice and comfort. He knew she was a devoted and earnest Christian. He therefore endeavored to encourage her and comfort her heart. He said: "Well, suppose you should die tonight, and go, as you sometimes fear, to the happy place. The Bible teaches that our works do follow us—what we love to do here we shall have a desire to do hereafter. What would you do there but the same things you are wont to do upon earth. You would endeavor to do all the good in your power there as you do here. Satan hearing you singing and praying and endeavoring to convert those around you, would soon turn you out. As long as you have the heart-felt desire to love, serve, obey and work for Christ, who has redeemed and renewed you, you have nothing to fear from Satan and no reason to dread hell; for you will not be allowed to enter there unless you first become depraved in heart and life and have the desire to make others so. The impenitent sinner, if it were possible for him to reach heaven,

would be miserable and wretched there; but you know that heaven is the place of your desire—the place that, under the influence of the Holy Spirit, you are becoming fitted to enjoy."

Oh, the satisfaction of heaven! When a man who has been accustomed to living among mountains is brought down to live in the plains, he becomes terribly homesick for the hills. And so it is that every God-like soul is homesick for heaven. Christ has been born in him, and Christ's home is in heaven. "And they shall see his face." That is one supreme satisfaction of heaven. "And his servants shall serve him." That will be another satisfaction. It is said that when Thomas a-Kempis was a student, his teacher asked the class of which he was a member, "What passage of Scripture conveys the sweetest description of heaven." One answered, "There shall be no sorrow there." Another, "There shall be no more death." Another, "They shall see his face." But Thomas a-Kempis, who was the youngest of all said, "And his servants shall serve him." Oh, the blessedness of service! But not alone one of these joys will be ours there, but all of them, and many others besides.—Herald and Presbyter.

CONCERNING THE BIBLE.

Of all books, the most remarkable in its history, the noblest in its origin, and the mightiest in its influence, is the Bible. It has been studied with devoutest love, and persecuted with bitterest hatred. Revered, neglected, admired, adored, it has pursued its course, enlightening the ignorant, convicting the guilty, comforting the sorrowful, and encouraging and strengthening the resolute and bold.—H. L. Hastings.

If all other books were destroyed, this one retained would be a greater treasure than all the millions ever published by mortal man.—Petrarch.

Sir Matthew Hale deems it "full of light and wisdom."

Milton admired and loved to dwell upon it for its clearness and truth.

There is "something more than human" even in its style.—Steele.

Edison thinks the study of it the surest way to make life happy.

Sir William Jones finds in it "more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains, both of poetry and eloquence, than can be collected from all other books that were ever composed in any age or in any idiom."

A Hindoo paper gave the following estimate of the Bible: "As every joint of the sugar cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of that Book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

God's eternal truth owns the eternal years, and the Bible yet will be the code of all nations, the arbiter of all questions, the referee in all disputes, the grand court of appeal for the world, and the Bible and Jesus will be King of the world. Go on, blessed old book! Let wicked men scoff. Go on and teach the rich man how to use his wealth, the poor man how to be happy in his cabin, teach all men the way of salvation, and when we die, give us a promise of hope of immortality and kindle a light in our graves which all hell cannot blow out, and you have done for us what all the world's philosophy never dreamed of.—Elbert Muncy in For. Miss. Journal.

TO THE BAPTIST RECORD AND ALL OUR FRIENDS IN MISSISSIPPI.

We have been here for one month and a half. We are now able to give some idea of things out here in the great State of Texas and Palacios.

The brotherhood in Texas have received us with open hearts and hands. Our church here at Palacios has been very cordial to us and have shown their appreciation in every way possible. Our church is small, but they pay the best salary I ever received. And the last day of the month they pay every cent of it. Not only that, but we got here the middle of November and they dated the salary to begin the first. We have received into the fellowship of the church eight members.

The church is only one and a half years old. Bro. W. H. Travis, president of Palacios College was its founder, and preached for them until they called me, in connection with his school work. He has done a noble work both in the college and in the church.

The Palacios Baptist Church is in its second session. It has done excellent work under the leadership of Bro. Travis.

The town of Palacios is only three years old. So you see everything here is brand new. We have here now some over 1,000 population; its greatest growth has been since July, 1906. At which time the B. Y. P. U encampment of Texas was held here. This is a permanent thing. The B. Y. P. U. own a beautiful plat ground on the Palacios Bay. They have a large auditorium. The town is most beautifully laid off. As to climate, it can hardly be excelled. We've had one frost since coming, yet it is not very warm. The temperature ranges between 32 in winter and 86 in summer. We have now the finest kind of spring vegetables. This country produces rice in great quantities. We also grow cotton, sugar cane, corn, potatoes. It's one of the best for trucking I know anywhere. The truck growers are realizing fine prices for their produce in northern markets now. We have an ice plant, telephone system, finest artesian water in the land, force of the well sends it into the second story of houses. We have three oyster and fish packing houses.

You will please excuse so long a letter, but I thought friends would be glad to know our situation and something of the country. Our best regards to all Mississippi friends.

Yours truly,

M. J. DERRICK.

Palacios, Texas.

THE ONE CERTAINTY WORTH HAVING.

So long as God is in charge of a man's life that man ought not to be worrying about what his work is to be tomorrow or a year hence. He may know least about the future when he thinks he knows most. He may bring into working relations every circumstance over which he thinks he can control, in order to a definite end which he clearly foresees, but all his nice calculations may be upset by something neither he nor any other man has foreseen. When a man thinks he knows what his work will be a day or a year hence, and rests in that notion with serenity of mind, he has quite as much reason to be worried about the future, as the man who, as a surrendered servant of God, hasn't the least idea where next week's groceries are to come from. Yet most of us worry more when we have only God, and no bank account or permanent position to back us, than if we had something "sure and solid." If God is really in charge no other certainty is needed.—S. S. Times.

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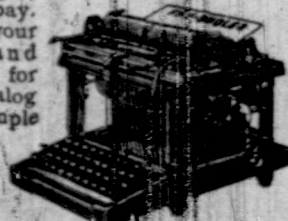
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WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE

Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

THE QUIET HOUR

My heart is tired, so tired tonight—
How endless seems the strife!
Day after day the restfulness
Of all this weary life!
I come to lay the burden down
That so oppresseth me,
And shutteth all the world without,
To spend an hour with Thee,
Dear Lord,
To spend an hour with Thee!

I would forget a little while
The bitterness of tears,
The anxious thoughts that crowd in
life

The buried hopes of years
Forget that mortal's weary toil
My patient care must be
A tired child I come tonight
To spend an hour with thee
Dear Lord,
To spend an hour with thee!

A foolish wayward child, I know—
So often wandering;
A weak, complaining child—but, O
Forgive my murmuring,
And fold me to Thy breast,
Thou who hast died for me,
And let me feel 'tis peace to rest

A little hour with Thee,
Dear Lord,
One little hour with Thee

—The British Weekly

THE SUNDAY SCHOOL BOARD (Our Topic for January.)

Some one has said that statistics are non-conductors of thought, perhaps that is true when too many figures are introduced. The following facts are just sprinkled with figures enough to be fascinating. Read them:

It was in 1851 only six years after the organization of the Southern Baptist Convention, that a Bible Board was appointed, and interesting to say in the light of today, located in Nashville.

In 1862 at the fall of Nashville, when the Confederate surrendered to the Federal forces, the Bible Board practically went out of existence.

In 1863 at Augusta, Ga., when the war cloud became the thickest all over the southern land, the Convention appointed a Sunday School Board, which was operated first at Greenville, S. C.

In 1864 "Kind Words" first saw the light. After varying fortunes the Sunday School Board passed out of existence.

In 1872 "Kind Words" was transferred to Home Mission Board.

In 1891 the Convention again created a Sunday School Board.

At the end of 1892 the Board reported property acquired for our Convention in fifteen years amounting to over \$156,000.

Now after fifteen years they have given nearly \$200,000 to mission purposes.

In 1906 it met all its moneyed obligations, set aside or gave toward the upbuilding of various denominational interests \$38,592.11, and in addition made appropriations in colportage supplies of nearly ten thousand dollars.

INVESTED FUNDS—suggesting large possibilities. A Reserve Fund of \$50,000 for the protection and future enlargement of the work.

A BUILDING FUND of \$10,000 to be increased consistently with the board's business and denominational interests.

Permanent Bible fund of \$7,000 began last year to be increased by earnings of the board.

Seminary Guaranteed Fund of \$6,000—created recently as a kind of protection of the Board in a great work which it has undertaken with the Southern Baptist Theological Seminary.

PERIODICALS—Wonderfully indeed has God blessed this the basal department of work! During the past year there was immense increase in the circulation of the Convention Series of Sunday School and B. Y. P. U. helps.

FIELD WORKERS—Five are employed laboring in different sections of S. B. territory; not organizing Sunday Schools, but stimulating an interest which under God is yielding more schools, larger schools, better schools.

CURRENT BIBLE AND COLPORTAGE FUND—is the only object for which the board seeks contributions. These come from individuals, Sunday Schools, Your People's Organizations and Women Societies. Its largest support comes from Children's Bible Day in June. For this program are furnished (free) by the Su. School Board.

WOMAN'S MISSIONARY UNION—The Baptist women of the South are recognized by the Sunday School Board in their organized capacity as having been a great force in advancing the interest of the denomination. In many ways special help has been given the Sunday School Board.

AN ALL-ROUND HELPER—The Sunday School Board is in hearty co-operation with the Foreign and Home Boards, the Seminary, the Woman's Missionary Union and the State Mission Boards of the South, rendering most valuable assistance in their work.

OPPORTUNITY.

The word Opportunity is a pictorial word. It suggests a ship, before the port just sailing into harbor after the fight with the wind and wave. Your opportunity is always God-given. Behold I have set before thee an open door, and no man can shut it. But God can shut it. And if God shuts it no man can open it.

The nursery of the church is an open door to win children to Christ and train them in Christian char-

acter. Little children have been successful soul winners. A Sunday School teacher in winning a boy or girl to Christ may be bringing into the Kingdom a whole family.

I heard the other day of a blatant infidel in a small town who began to go to church. The pastor was surprised and an evangelist, who was conducting the meeting learned from the man the reason for his coming. The man said, "Yes, I am an infidel, as you call it, but you have taken a flank movement on me. You have converted my child and that is an argument I cannot answer." Through the conversion of his child the bold infidel became an humble Christian. "He who saves an adult, saves a soul; he who wins a child, saves a soul, plus a life."

To Drive out Malaria and Build up the System

Take the Old Standard Groves' Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simple. Quinine drives out the malaria and the iron builds up the system. Sold by all dealers for 25 cents. Price 50 cents.

War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipes but give free copies to your friends. Their address is Room 78 Gray Bldg., Kansas City, Mo.

Carloss & Partin, real estate agents, Mont Eagle, Tenn. Any one wishing to purchase lots or land outside Assembly grounds or to rent lots outside grounds, will please correspond with them.

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THE ADVENTURE OF PETER AND POLLY.

Peter Coddle, just fresh from a bombing, with a fluffy tail fluffier than ever and a new pink bow on his new leather collar, sat on the backyard walk.

Peter was six months old, and the most trusting Angora kitten that ever mewed to be caressed. He loved everything and everybody, even the housemaid, who chided him out of her way twenty times in a morning. "What the heck was because Nora had just closed the door on him. He held no hard thoughts against Nora. He knew he would save him the best of the thick bones, and see that he had plenty of gravy on his potatoes. So he sat in the sun and blinked.

Now all was different with Polly Coddle. Polly Coddle could get on the same yard with Peter Waddle, but she did not belong there. She lived in a shabby yard on the other side of a tall fence, where housemaids were unknown. She had a three-colored coat of fur, and wore no leather collar, nor any kind of bow, and the nearest she had ever come to chicken bones was to smell feathers thrown away in some ash barrel. But she was like Peter in this—she was only six months old, and had come to sit in the sunshine.

Peter spied her as she was giving a final touch of cleaning to her

Something more to love," he thought, and started along the walk. But to his amazement this "something more" humped its back, flattened its ears, and spit. This was a reception so unexpected that Peter halted. Thereupon Polly Coddle let her ears come back to their natural position and curled her tail complacently round her toes.

"I may be poor," was what she seemed to say, "but I'm proud too, and I don't know that kitten."

Peter tilted round and said, "Miau!" He meant it in the friendliest spirit, but Polly was not used to friendliness. She got up and, with one eye on Peter, moved nearer her own fence. Peter, mistaking this for an invitation to play, made another dash, but this time was brought up abruptly by Polly Coddle's bristling manner that he barely saved himself from a backward somersault. He looked at Polly. Polly looked back, unwinking.

Peter considered. When he wanted anything in the house, and they would not give it to him at once, he sat up on his hind legs. He certainly wanted that three-colored kitten to play with him. Perhaps she was like the people in the house. Sitting up might move her. He rose on his hind legs; dropped his front paws as he had been taught, and waited. Polly looked at him out of deep eyes, and went on with her washing.

Peter dropped back on all fours again. He felt about discouraged. There was one thing more, however. He had known it to happen that he of his way sometimes if he rolled

over. He did not like to do this. He felt so silly afterward, but he would try it. He made ready, squirmed, twisted, squirmed some more for good measure, gave a big flop, and it was done. And whether it was the plummy tail waving as Peter went over, or whether Coddle thought a kitten who could tumble like that must be nice to play with, is not certain; but no sooner had Peter righted himself than Polly drew near, put a cautious paw on the tip of Peter's tail, allowed him to sniff noses with her, and in another minute the two were rolling one another over as if they had been lifelong friends.

And then into the midst of this frolic came an interruption. Somehow, from somewhere, through the unlatched front gate or out of the low front yard fence blundered a dog. Turning the corner of the house, he caught sight of the cats, and, making a dash from the walk, was close upon them before they could untwist themselves.

It was an awful moment, and Peter, who had never had a meet danger before, would have turned to run. But Polly's life had taught her better than that. She knew you must never run from a dog unless you are sure that you can get to a tree or fence before he reaches you. This time she was not sure the trees and fences were so far away. Instead, she faced squarely about, braced her paws, and swelling herself up beyond anything one would have thought possible, spit with all her might. And Peter, catching her spirit of defiance, swelled himself up and spit, too.

It was a sight to dent a braver dog than this one, who not only stopped short, but backed with a foolish bark. Upon this Polly, humping her back higher and flattening her ears flatter, advanced sidewise. Peter, showing that he could learn rapidly, followed her example. The dog stood perfectly still for a moment, regarding the kittens with a look that seemed to ask if they were really in earnest, and, apparently deciding that they were, gave a silly bounce on the grass, and barking at every step, as if to protest that he was not frightened, lumbered round the house to the street.

Slowly the kittens unswelled themselves, and slowly, but together followed to the corner of the house. Here they looked carefully round. Nothing was to be seen. All was safe and quiet.

Peter drew near Polly and bumped his head against her. Polly bumped back.

"P-r-r!" said Peter.
"P-r-r-t!" answered Polly, which means that they knew the danger was over and they were very good friends indeed.—Northern Christian Advocate.

KEEPS PIANO KEYS WHITE

Invorbano is harmless, efficient. Easily applied. Price 35c a bottle, postpaid, two years supply. Neglect means yellow ivory. Snyder & Co., Dept. 23, Wilmington, Del., Sole Mfrs.

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A new, original, up-to-date, Cook-book prepared especially by a trained expert in modern methods of cooking.

It is a complete Cook-book, from the hors-d'oeuvres, to after dinner coffee, with sixty fortifying soups, fifty sauces for meats and vegetables, fifty or more salads, forty-one recipes for the chafing dish, besides innumerable rules for meat, fish, vegetables, bread, cake, pastry and invalid cookery.

It has twenty fine colored plates showing how dishes should look when served in an appetizing manner. It tells the value of foods, how to market, the butler's duties, and how to serve luncheons and dinners, formal and informal. There are many hundreds of simple, wholesome and inexpensive dishes.

For SIXTY CENTS we will send this 380 page book postpaid, well printed on exceptionally good paper, strongly bound in linen and in a stout box. If you cannot send money order, send U. S. stamps.

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BOSTON, MASSACHUSETTS.

Womanly Misery

Who can tell what many women suffer? The words: backache, headache, grinding pains, dizziness, cramps, etc., convey to mere man no idea of the intense misery that many women endure. But women can appreciate, what a place

WINE OF CARDUI Woman's Relief

has made for itself, in the hearts of a million women, who have been helped by it in the past 50 years. Mrs. John A. Keeton, of Cephas, Va., writes: "I suffered severe pains every month. My head, back and teeth ached most of the time, for 5 years. But now I am well and free from pain, thanks to Cardui." Try it.

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describing symptoms and stating age.

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WOMEN." Address: Ladies' Advise-

ry Dept., The Chattanooga Medicine Co.,

S. S.

Deaths

RESOLUTIONS OF REPECT

The following are resolutions of respect and esteem offered by the Bible Class of the Brooksville Baptist Church, of which Brother Love was a member for years:

1st. Best resolved, that in the death of B. M. Love we have suffered irreparable loss, he having been so faithful and efficient in the discharge of his duties as a teacher.

2nd. We have not only lost a good teacher, but we have lost the living example of a quiet, honest, lovable Christian character.

3rd. We esteem his name and reverence his memory for the good he has done, and ask God's blessings upon all who were dear to him in life.

4th. That these resolutions be printed in the Voice, and that a copy of the same be sent to his bereaved family in the name of the class.

Mrs. Martha Deupree,
Chairman Bible Class.

JORDON.

Sister Martha Jordan, oldest daughter of Brother Green and Sister Susan Aiken, was born in Columbus, Ga., Feb. 18, 1836, moved to Carthage, Miss., Feb. 18, 1856. Married Mr. R. Jordan 20th day of Feb., 1851, joined the Baptist Church when 14 years old. Lived a consistent member and consecrated Christian till her death. Always ready to do anything she could to glorify her Lord. She departed this life 22 day of Dec. 1906. She leaves one son and several daughters in sad bereavement with whom we deeply sympathize and upon whom we pray God's love and mercy.

Her pastor,
T. G. Ward.

LANGSTON.

On December 27, 1906, death entered the town of Carthage, Miss., and claimed as its victim Hon. A. H. Langston. He was born Nov. 4th, 1867. Joined New Hope Baptist Church in 1889 and remained a member until April, 1905, when he became a member of Carthage Baptist Church and lived a consistent member until death. He was married to Miss Della Higgins, June, 1905. His funeral was very largely attended. After the funeral service was preached by the writer, he was buried in the Langston grave yard at Standing Pine. May God comfort the sorrowing family.

His pastor,
T. G. Ward.

Marriages

PHILLIPS-HENDRICKS.

On Dec. 19th, 1906, Mr. Clem Phillips and Miss Blanch Hendricks were united in the Holy Bond of wedlock, both of Lena, Miss. May they have the Lord's blessings on their journey of life.

G. W. Nutt, Officiating.

WEEMS-GEORGE.

On Dec. 24th, 1906, Mr. Marrian Weems and Miss Willie George were united in the Holy Bond of wedlock, both of Good Hope, Miss. My their pathway in life be pleasant and successful.

G. W. Nutt, Officiating.

HOOPER-ANDERSON.

On Dec. 30th, 1906, Mr. W. B. Hooper and Miss Ellen Anderson were united in the Holy Bond of wedlock. May the Lord guide and bless them on the voyage of life.

G. W. Nutt,
Officiating.

CAUSEY-BUTLER.

Mr. A. J. Causey and Miss Jenny Butler, at 3 o'clock, Dec. 9, 1906, were united in marriage at the home of the bride's parents, near Liberty, Miss.

S. W. Sproles.

BENNETT-LEA.

On Dec. 19, 1906, in Liberty, Miss., the home of the bride's parents, Mr. J. S. Bennett to Miss Ella Lea.

S. W. Sproles.

JONES-BREWER.

Dec. 22, 1906, Mr. Ernest P. Jones of Summit, Miss., to Miss Katie K. Brewer of Liberty, Miss.

S. W. Sproles.

ROBINSON-TURNIPSEED.

At the home of the bride's uncle, Mr. J. B. Turnipseed, in Liberty, Miss., Mr. T. J. Robinson to Miss Bessie E. Turnipseed, Dec. 23rd, 06, at 10 o'clock.

S. W. Sproles.

BEST BY TEST.

The Combination Oil Cure for Cancer and Tumor has its imitators. Beware of them. Write to-day to the Originator for his free books. Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind.

A Notre Dame Lady

I will send free, with full instructions, some of this simple preparation for the cure Fallucorrhoea, Ulceration, Displacements, Poring of the Womb, Scanty or Painful menses, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up to the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters, I will explain a Successful home Treatment. If you decide to continue, it only costs about 12 cents a week to guarantee cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell all your friends of it. Address Mrs. M. Summers, Box 232, Notre Dame, Ind.

The building movement of Mississippi College has been safely landed. Under God and through the indefatigable toil of Dr. Lowrey and his faithful coadjutors, success has crowned their efforts. Thanks be unto the "giver of every good gift and every perfect gift." The battle has been long and fierce, but victory has come. Mississippi Baptists can do almost anything they undertake.

SOME STORIES AND A MORAL.

Once upon a time there met by chance an Englishman, an Irishman and a Scotsman. As usual they began bragging. The Englishman said he had reared some wonderful strawberries in Kent. "They're as large as plates."

"But how do you manage it?" asked Pat.

"Climate, climate." Then Paddy fell a-praising his potatoes.

"Oh! the beauties! as big as a football!"



No More Cold Rooms

If you only knew how much comfort can be derived from a PERFECTION Oil Heater—how simple and economical its operation, you would not be without it another day.

You can quickly make warm and cozy any cold room or hallway—no matter in what part of the house. You can heat water, and do many other things with the

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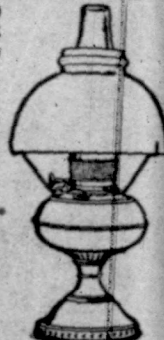
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cannot be equalled for its bright and steady light, simple construction and absolute safety. Equipped with latest improved burner. Made of brass throughout and nickel plated. An ornament to any room whether library, dining-room, parlor or bedroom. Every lamp warranted. Write to nearest agency if not at your dealer's.

STANDARD OIL COMPANY, Incorporated.



"Yes! and how d'ye do it?"
"Climate, my boy, climate."
"Well," remarked Sandy, "I can grow fruit or vegetables, but the next time you come 'tad Edin-burgh, I'll show you 'hooses two storeys high and no lift in any of them."
"But how do you get up?"
"Oh, climb it, climb it."

It is a well known fact that cotton, or any other crop, produced with Virginia-Carolina Fertilizers will bring the highest possible price on the market. These fertilizers are strong, well-developed, early cotton, with full grown bolls on the fruit limbs at the base as well as all the way up to the very top and tip ends of the branches of the cotton plants, by liberally using

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This is one of the several ways to increase your yields. They contain all the materials necessary to supply to your land the elements which have been taken from it by repeated cultivation year after year. These fertilizers will greatly increase your yields per acre, for they are utilized by capable men who have been making high-grade fertilizers all their lives. They contain materials in the right proportions to return to your soil the plant-foods that it needs. Accept no substitute from your dealer.

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Can Cure Your Catarrh PROVE IT FREE!

I KNOW What My New Wonderful Discovery has Done for Hundreds—do for YOU—I will Cheer and Willingly Send a Full Statement to You, Prepaid, Absolutely FREE for FIVE DAYS TRIAL.

Offer what is really a GOOD-BUY to sufferers from Catarrh—Head, Bronchial and Throat troubles.

A new and wonderful medical discovery cures by striking right at the root and cause of the disease—by KILLING THE GERMS.

A CURE FOR YOU no matter in what bad shape you are.

Now we do not ask you to take our word, nor that of the cured hundreds. Instead, I want you to try this treatment, entirely at our risk, at our expense. Just say the word and I will send the treatment to you without pay or promise on your part. If, at the end of five days treatment you do not feel like a new being, do not honestly bless the day you answered this advertisement, and return the treatment to me. You will find it isn't that a fair and able offer.

new treatment is applied direct. It goes to the source; its application is sure, sniffling and sniffing, relieving, maddening head noises, does away with the nauseating dropping of mucus into the mouth; the queer, stuffy, oppressed feeling of the head, the painful burning of the smarting of passages. Soothes and heals the inflamed membranes and leaves the throat as a BELL.

folly to take medicine into the throat to kill the germs of catarrh in the head. Air is the agency that carries germs there, and it must be the way to remove them.

not send samples. I send the medicine with full treatment. Write to-day.

treatment is its own testimonial. Say nothing until we prove the merit to be as represented.

A SPECIAL OFFER.

A short time, if you will write me a postal card, mentioning Baptist Union, I will send you prepaid, my new Na Medicator charged with me and complete directions for a home cure. If it gives perfect action after five days trial, and you are pleased in every way, and wish to continue the treatment send me \$1.00. I will send you the medicine (costs only 3 cents post-paid) and you still have your money. I will give you every one, and want a money unless benefited.

WRITE THIS VERY DAY.

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One Block, ASHLAND, OHIO.

CHEAP

Price—Tetterine for all Skin Diseases 50c in stamps. Mail me one box of Tetterine, whatever the price is all right—does the work." Dr. Schwartz, Gainesville, Texas. Your druggist for it or send 50c to Duprine, Savannah, Ga.

DID YOU DO IT?

What? Take that Thank Offering for the storm swept churches. It slipped my memory at the morning service, but I attended to it at the night service. I find here, as at Columbia, the brethren contributed willingly and gladly. Brother, the need is pressing and if you failed to take the thank offering last Sunday do something yet. If your church has only one-fourth time service and you have something else planned for the February service, then write a letter and ask the superintendent to read it at Sunday school next Sunday and take a collection. You may not get much, but we are many and a little from each will make a goodly sum. I believe we pastors neglect the smaller churches oftentimes by failing to inform them concerning these things and giving them an opportunity to help. Their contributions may be small, but I tell you these weaker churches in their small contributions often gain the commendation given by our Master concerning the widow whom he noted casting her mites into the treasury.

Teach them the sweetness of sacrifice and give them the privilege of growing in the grace of giving. One illustration: A few weeks ago, I was driving through the country with a member of a one-fourth time church. The storm became the subject of discussion and we drifted to the damage done to the churches. No arrangements had been made for taking the Thank Offering at his church, and as I left him he handed me a dollar to be forwarded for this cause. Give them a chance to help in this time of need.

Bryan Simmons.

Brandon, Miss.

ONE CHURCH IN A TOWN.

The British Weekly for December 6 contains a series of articles on "The Outlook of the Free Churches for 1907," by leading ministers of each denomination. The article on the Baptists in England was written by the Rev. F. B. Meyer, president of the Baptist Union. In the course of his review he refers to the suggestion, which has, it seems, been received with much favor in England, that each town or city should have only one church of the Baptist faith, though there might be more than one congregation. Among the many interesting questions which are engaging the attention of our English brethren, this, Mr. Meyer says, occupies a foremost place. In masterly and statesmanlike speeches, based on a close study of the apostolic and sub-apostolic ages, and punctuated by the applause of a vast audience of pastors and delegates which crowded the Huddersfield Town Hall during the recent meeting of the Baptist Union, Principal Henderson, the vice-president of the Union, and Rev. H. Wheeler Robinson, of Rawdon, advocated this change of policy, which is already

Mr. Meyer tells us, being experimented upon in one or two quarters.

The proposed plan contemplates, instead of the dividing up of the Baptist brotherhood of any given locality into separate churches, each independent of the others, that the Baptists in that locality "should form one distinct church, possessed of a common fund, administered by officers representing every part of the united church," and no minister being settled in that community without the united voice, and preaching only once a week in any particular place of worship. "It is hoped that in this way," says Mr. Meyer, "the ministers within any one group of congregations, who are gifted in some special direction, may be encouraged to develop their gifts and place them at the disposal of the whole body. The man with special aptitude for work among the young might undertake the development of the Bible class and Sunday school organizations. The expositor of Scripture would exercise a teaching ministry amongst the Christians; whilst the evangelist would extend the kingdom within and without the congregation. A great deal of pulpit drudgery would be saved by a system of orderly and regular pulpit exchange, and this would give each minister the opportunity of doing his work with the utmost thoroughness and efficiency."

There can be no question that in apostolic times this was, roughly speaking, the system in vogue. In Jerusalem, for example, there was one church, but when the number of the believers became above five thousand, there must have been many congregations. They still attended the Jewish worship with one accord in the temple, but their meetings for Christian worship were no doubt in private houses, where only small congregations could gather at one time. It was the system in vogue when the apostles passed away, and was continued for centuries in both the Roman Catholic and the Reformed Churches—broadened, however, and by so much vitiated, into universal or state churches. There is a vast difference between the Baptist church at Rome, organized in apostolic days, and the Church of Rome, a monstrous usurpation of later times.

Theoretically, such a reorganization of our now divided, and often, by the division, sadly weakened brotherhood would be ideal; practically, an attempt to carry out the ideal would encounter many, perhaps insuperable difficulties. Yet it would have some obvious advantages. Mr. Meyer recounts some of them: "The practical union of Baptist congregations in one locality; the organized participation in the gifts of a common ministry; corporate responsibility for pastorless communities; systematic method in dealing with

The lamp is yet to be made for which I haven't made a chimney that fits.

MACBETH on lamp-chimneys means fit and freedom from all chimney troubles.

A MACBETH chimney doesn't break from heat.

My Index gives a fuller explanation of these things, and may be had for the asking. Address, MACBETH, Pittsburgh.

common problems." To this might be added, a better ministry for the weaker congregations, and a wiser control of their temporalities. We do not, however, expect to see an immediate trial in this country of this new-old plan. If it is to be attempted in England we shall watch the experiment with keen interest.—Examiner.

SHADOWS.

In my path a shadow lay,
Stretched before me long and dark;
And I feared the next step onward,
With a heaviness of heart.

And I tripped and stumbled blindly
Over stones I could not see;
When a voice of silv sweetness
Called from overhead to me:

"Turn about, O weary traveler,
Face the sunlight of God's day;
'Tis yourself that casts the shadow
That is darkening your way.

"Face the light, so shall the shadow
Lay behind thee—see no more;
And the stones o'er which you stumbled
Shall lead up to heaven's door."

As I turned to hear the message,
Slowly moved the shadow, too,
"Could it be," I thought in wonder,
"That the angel voice spake true?"

Yes, 'twas self that cast the shadow,
I have proved it many a time;
For I'm facing God's bright sunlight,
And the shadows lay behind.

—From Smile and Sing, by Annie Marie Bliss.

A MAN SAVED

BY USING A FOLDING SAWING MACHINE. The use of an saw is not good with it then, you can saw in any other way and do it better. 6 00000 11 00000. There is no saw on any ground. Save trees down. Cut down trees. Put order on your sawing. Folding Sawing Machine, 158 E. Harrison St., Chicago, Ill.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by millions of Mothers for their children while teething for over Fifty Years. It soothes the child, cures the gum, always kills pain, cures wind colic, and is the best remedy for diarrhoea. TWENTY-FIVE CENTS A BOTTLE.

Have One Doctor

No sense in running from one doctor to another. Select the best one, then stand by him. Do not delay, but consult him in time when you are sick. Ask his opinion of Ayer's Cherry Pectoral for coughs and colds. Then use it or not, just as he says. We have no secrets! We publish the formulas of all our preparations.

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IS NOT NECESSARY FOR

BIG CROPS

WHERE GUANO IS USED

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"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER.

Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906. I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For price, address, "Southern" Wood Fiber Plaster Co., JACKSON, MISS.

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Accounts Solicited, and Special Attention Given to Collections

GOOD NIGHT, SWEET YEAR

Good night sweet year that brought to me

Dear friends to love, rare wealth to hold

That gave me flowers for memory More precious far than fleeting gold.

Good night, sweet year, wherein I read

Full many a page with rare delight;

Thy latest hour will soon have fled Oh, pleasant year, sweet year, good night!

Good night, sad year, that left away

Some hopes I cherished; gave the pain

Of disillusion; dimmed the day With wrecks of labor wrought in vain.

Good night, sad year, that sometime knew

My pillow wet with bitter tears!

Good night, sad year, that drifteth too

Far hence on Time's black sea of years!

Margaret E. Sangster.

CHRISTIAN HELPFULNESS

By Alva J. Brasted in The Standard.

Christ is our great helper. Forty generations and more testify to his marvelous power to help and to save from sin. He never forsakes. His helping hand is ever outstretched.

He helps us every day; helps us to overcome temptation, and guards us from temptation. He leads us in paths of truth and righteousness.

He cares for us as a shepherd cares for his flock. He feeds us with manna from above. He seeks the lost; he heals the sick, comforts the distressed. Christ is our great helper; and he teaches us to help one another.

He presents to us the good Samaritan, as the apostle of Christian helpfulness. This Samaritan is an example for us all. Who is my neighbor? The one who is in need.

As Christ has helped us, so we should help one another. "Bear ye one another's burdens," loose the thongs that bind, help the needy brother. "Go thou and do likewise," is the message of Christ.

The church that is nearest the Christian ideal is the one that helps most. Christ helped men not only spiritually, but he won their confidence and hearts by helping them temporally. He fed the 5,000. He restored sight to the blind. He healed the sick. As Christ sought to make burdens lighter and to win men by helping them in any way he could, so should we do today.

Is the church helping men as it ought? There are the Sunday services. Two sermons are preached; the Bible-school is conducted; much good is done, but during the week the church building is closed. The glooms and all places of temptation are open.

A young man has come to the city. He is a stranger; secures a position as clerk. He is not a church member, but he is not averse

to church society. Where will he work of the day he needs rest; change from the confinement and monotony of the store. Saloons, club-rooms, dance-halls, gambling dens are open. He is invited to these places. He has never indulged in bad habits, and prefers not to, but he is not a hermit. He needs society. No one comes to him from the church, has no club rooms, no gymnasium, no reading or rest room. No one calls upon him to invite him to the church services, or to the introduce him to society. The church is not prepared to supply the social need of this young man during the week. It does not try to supply it. No church influence is brought to bear upon him. The saloon, the dance, the gambling hall, the worldly club room win him, and soon the youth that once bound him to the church is nearly severed. If some young man could have come to this stranger, not to invite him to the Sunday services, not to ask him to become a Christian, but to invite him to the church club-room to spend a social evening and get acquainted with the boys, he would gladly have accepted, and this act might have saved him from the snares of the tempter.

The institutional church is meeting needs and reaching men where other churches are not. Dr. Rainsford's church in New York City, which has no less than thirty-nine departments of help, such as boy's clubs, industrial classes, gymnasium classes, employment agency, etc., illustrates what the institutional church is doing.

Dr. Tolman not long ago said, "Two hundred thousand new people moving into New York below Fourteenth Street and seventeen Protestant churches moving out of the same neighborhood in the same period show that the old time church failed at a certain point." An institutional church in the same neighborhood will be jammed to the doors. St. George's, a little above Fourteenth St., illustrates the case. It was about to remove its remaining handful of people uptown when Dr. Rainsford took hold. In twenty years it had 8,290 names on its rolls and had raised over \$2,000,000 for its various concerns.

Almost every church, to a certain degree, can do this kind of work. Is it impractical for the church to have a reading-room or club-room where young men can have social literary or religious meetings? Cannot the church have a room with gymnastic apparatus? Is it not possible in places where needed, to conduct a night school? Are there not many practical ways whereby the church can meet real needs which is not now being supplied?

As individuals, what are we doing to help the needy brother? There is the helpless heathen and the unfortunate one at home who has never heard of Christ. Last year the people of our country spent \$14,000,000 for chewing gum,

spend his evenings. After the work of the day he needs rest; change from the confinement and monotony of the store. Saloons, club-rooms, dance-halls, gambling dens are open. He is invited to these places. He has never indulged in bad habits, and prefers not to, but he is not a hermit. He needs society. No one comes to him from the church, has no club rooms, no gymnasium, no reading or rest room. No one calls upon him to invite him to the church services, or to the introduce him to society. The church is not prepared to supply the social need of this young man during the week. It does not try to supply it. No church influence is brought to bear upon him. The saloon, the dance, the gambling hall, the worldly club room win him, and soon the youth that once bound him to the church is nearly severed. If some young man could have come to this stranger, not to invite him to the Sunday services, not to ask him to become a Christian, but to invite him to the church club-room to spend a social evening and get acquainted with the boys, he would gladly have accepted, and this act might have saved him from the snares of the tempter.

Everywhere there is need. Japan, China, Africa, the islands of the sea, are calling, "Come over and help us." The poor, ragged, hungry uncared for, helpless children of the streets, the stranger within our gates, the poor, the rich, neighbor, friend, all need help.

"There are lives our love may brighten

While the days are passing by; There are cares that we may lighten

While the days are passing by. For around us everywhere

Men their cares and burdens bear, And these burdens we may share.

While the days are passing by." Lisbon, N. Dak.

Every individual will be the happier the more clearly he understands that his vacation consists, not in exacting service from others, but in ministering to others, in giving his life the ransom of many. A man who does this will be worthy of his food and will not fail to have it.—Tolstoi.

When a man fills all his thoughts, and therefore all his life, with wicked aims and forbidden desires, he ignores the essential and transcendent dignity of his immortal nature—the dignity of God's image upon him, the sign of his redemption, with which he was marked in baptism. Oh, let us strive to cherish more and more in our hearts ere it be forever too late that honest and haughty self-respect which shrinks from every baseness as from a stain.—Canon Farrar.

\$750,000,000 for tobacco, \$1,143,000 for liquor and only \$7,500,000 for missions. We have dollars to satisfy a corrupted appetite, but only the penny for the evangelization of the world. What am I doing for missions? It was the priest and the Levite who passed by the needy publican. Am I also passing by?

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"There are lives our love may brighten

While the days are passing by; There are cares that we may lighten

While the days are passing by. For around us everywhere

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While the days are passing by." Lisbon, N. Dak.

Every individual will be the happier the more clearly he understands that his vacation consists, not in exacting service from others, but in ministering to others, in giving his life the ransom of many. A man who does this will be worthy of his food and will not fail to have it.—Tolstoi.

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WOMEN WORKERS IN THE MINT.

The adjusting of the coin is the most interesting part of the whole process. This requires a delicateness of touch which is more highly developed in women than in man, and on account of her superior qualification in this respect this department is in her charge. Here the coin is first "selected" that is, pieces which show the slightest imperfection or roughness are thrown out; those which pass successfully through the skilled fingers are sent to the long tables, where another set of women weigh each one on delicate scales. If a coin is too heavy a portion is filed off; if too light it is thrown out to be re-melted. Some of these women have become so expert as to handle a thousand pieces a day. The coins are next fed to the milling machines, this work also being done by women. The planchets are put into the instrument by means of a tube, and as they descend they are caught upon a revolving wheel and the edge is compressed and forced up. At least 500 dimes can be milled in the short space of a minute. About eighty women are employed in these two rooms. —Leslie's Weekly.

I always used, when I went to bed,

MY UNCLE KNOWS.

Right under the clothes to hide my head
But my uncle Joe came back one day
I was only three when he went away—
And he told me what I didn't know
In all my life, did my Uncle Joe.

"There are no bogies in night," he said;
"Just birds and flowers that have gone to bed,
And crickets and such things scat-

tered 'round,
Tucked up in the dark all safe and sound;
And dreams out of wonderland, too!" said he,
On the lookout for sleepy-heads like me.

So I'm not afraid of the dark one bit;
But I lie half awake, just watching it,
And wait for the dreams to take my hand
And lead me away to the Wonder-land
Sometimes I think if it wasn't true,
But just pretending, what should I do!
But since he says it, it must be so,
For my uncle knows, does my Uncle Joe.

—Holiday Magazine.

A great Japanese professor said recently, "The truths which Jesus uttered and the religion which he represented are the truth and the religion of the world."

He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses; he has an everyday greatness beyond that which is won in battle or chanted in great cathedrals.—Dr. Dewey.

HEROISM BY THE WAY.

In 1905 a fire broke out in a house in Paddington. A neighbor, William Charles Cook, saw the flames, and forcing the room door open found three children in the utmost danger. He picked up one lying unconscious on the floor and carried her downstairs. Then he rushed through the smoke and seized another poor bairn, already dead, and wrapping her in a blanket bore her out. Once more he dashed upstairs and groped for the baby, which he succeeded in rescuing. But

for his splendid yet unassuming courage all three children must have been killed. As it was, Cook was able to save two of them. It appeared afterwards that he had saved life on three other occasions. You cannot reward such bravery; it ennobles the race.

I CURE CANCER.

My mild Combination treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. Dr. O. A. JOHNSON, 1235 Grand ave, Kansas City, Mo.

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AURORA, ILL.—CHICAGO, ILL. NAT BK BLDG.

How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and it Costs Nothing to Try. Send for it and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike anything you ever had before. It is not a spray, douche, atomizer, salve, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh", will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

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